Thi saa har Gud elsket Verden, at han gav sin Søn, den enbaarne, for at hver den som tror paa ham, ikke skal fortabes, men have evigt Liv.

HYRDEN

"JEG ER DEN GODE HYRDE." — Joh. 10, 11.

Den som tror paa ham, bliver ikke dømt; den som ikke tror, er allerede dømt, fordi han ikke har troet paa Guds enbaarne Søns Navn.

13de aargang. **Winnipeg, Manitoba, Mars 1937** **Nr. 4**

PALMESØNDAG.

Pastor I. O. Thvedt.

Tekst: John 12: 20—33.

"Uten at hvedekornet falder i Jorden og dør blir det alene; men naar det dør, bærer det megen frugt." v. 24.

Dette talte Jesus i templet, maaske, Onsdag i den stille uke, og kanske er der sidste offentlige tale han holdt der. I Matth. 22, 46 hører vi at han hadde havt det sidste ordskifte med faresærne og de skriftkloke, om hvis søn Missias var. De sier Davids-Jesus fremkalder at han maa være Guds søn siden David kalder ham Herre Math. 22, 45. Dette stoppede munden paa dem. De kunde ikke svare og ikke turde de spørge ham mere; men en ting fæstet sig i deres at tanke, og det var det, at han selv gjør krav paa at være Messias og lærer at Messias er Guds Søn, og saaledes gjør han sig selv til Guds Søn. Disse som hadde saa længe luret paa Jesus at faa noget holdbart at anklage ham for, hadde nu saa over all forventning, faat fældende bevis imot ham. At det blev fældende høre vi fra Math. 26: 1—3, og flg. "Se, nu har I hørt gudsbespottelsen." 1—5.

"Vidste I ikke, at Jeg maa være i min Faderes hus" Luk. 1, 49, kommer os i minde, naar vi ser hvorledes Jesus gjør Templet likesom til sit hovedkvarter ved avslutningen av sit aabenbarings virke som Messias, Guds Søn, Verdens Frelser. Men tiden nærmer sig da Menneskens Søn skal overgives i syndige menneskers hænder, igjennem lidelse og død skulde han vise sig et tempel som ikke var gjordt med menneskehaand, et Tempel hvori han kunde sitte og *drage alle til sig* Joh. 12, 32, og ikke et Tempel som Jerusalems Tempel, ti der hadde Vederstyggeligheten tat sin bolig. — Førend han forlater Templet for stedse, saa uttaler han Guds Dom over det og sier: "Se, eders hus skal lades eder øde. Math. 23, 38. "Ve det hus som Jesus viker ifra, den sjæl som han forlater, for dem er veien til ødelæggelse kort.

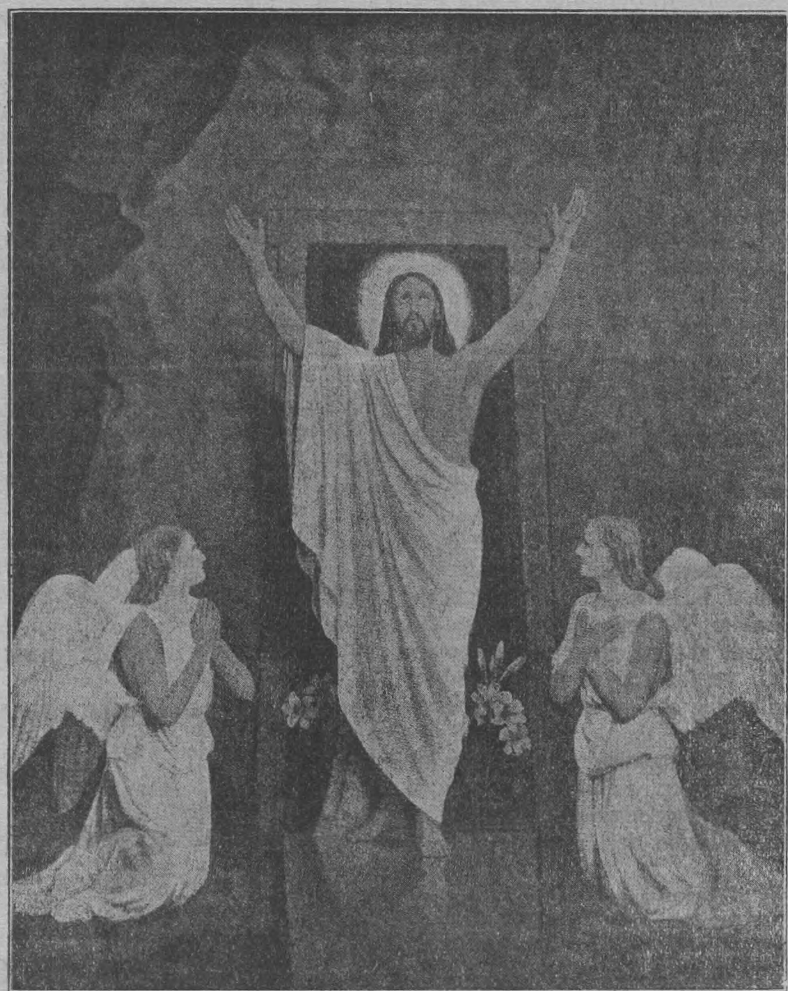
Netop nu i dette kritiske øieblik, naar Jesus følte sig saa usigelig forladt av sit eget folk, :ommer der til ham besked om nogle Grækere som vilde se ham, som vilde bli nermere kjændt med ham v. 20—21. Det er Faderen som minder Sønnen om den anden hjord som han skulde forme med Israel til en hjord og en hyrde. Det er hedningeverden som kalder paa ham, som Messias, Guds Søn, den gode hyrde som skal føre dem til Gud. Det er en opfordring til Jesus snart at reise det tempel hvor baade Jøde og Græker har adgang tilsammen — Det minder ham om hans forestaaende store gjerning at fuldbyrde den frelse som han var kommen med til Verden. Ja, ham var jo netop nu færdig til at gaa til fuldbyrdelsen derav, men se paa veien til Maalet, hvor rædselstuld er den ikke, spaat, haan, mishandling, dødsdom, kors, død og grav. "Et suk igjennem Verden gaar; ei Verden selv det suk forstaar. —" Men Jesus forstaar det. Han forstaar dette gamle dype sjælesuk, at det evige livs sædefrø maa nu lægges i Jorden forat det kan bære nogen frugt, frelste sjæle. Jøder og hedninger. Dette er jo hvad han har villet og hertil er han kommen, tiltrods for den førfærdelse dette bringer hans sjæl. Nei, han vil ikke bede Faderen om at frelse ham ifra dette. v. 27. Det er jo netop hvad Faderen vil at han skal gjøre. Dertil har han jo lagt alle ting under hans føtter, for at han ved Guds Naade skulde smage døden for alle Heb. 2, 9. Naar hans sjæl bragte skyldofferet, skulde han se sæd, leve længe, og Herrens Vilje have fremgang ved hans haand. Es. 53, 10. Jesus vandt hurtig seier over den sjælekval som kom om ham, en forsmak paa den frygtelige sjæleangst, som skulde komme over ham i Getsemane: "Timen er kommen, da Menneske sønnen skal herliggjøres" v. 23. Veien til herliggjørelsen er utlagt i v. 25, hvor han erklærer: "den som elsker sit liv, mister det, og den som hader sit liv i denne verden, skal bevare det til evigt liv." Dette gjælder ham selv og det gjælder alle hans tjenere. Her er oplysning til disciplene. Her er svar til Grækerne. Her faar de se hvem Jesus er. Hadde de engang hørt ham til Herre, saa ser de nu sin tjenergjerning. Hadde de hørt Jesu tale i Templet, hans tale med farisæerne og de skriftkloke, fornemmet den store uoverensstemmelse mellem Jesus og dem, forstaat den dype motvilje og hat imot ham, hadde de villet git ham en bedre mottagelse end Jødene, om de hadde havt deres anledning, saa avviste dem ikke. Han gir dem den samme anledning som Jødene forsmaaet. De fik indbydelse til at bli hans tjenere, følge ham, og som hans tro tjenere faa del i hans herlighet og ære hos Faderen, v. 26. Og ligesom for at besegle sine ord utbryder han: "Fader, herliggjør dit Navn!" v. 28. Igjen er det, "ske ikke min vilje men din." Igjen nyder hans sjæl glæden om at gjøre Guds vilje. Det er herligt midt i døden, at frembære det store forsoningoffer, og derved forherlige Faderen og av ham bli herliggjort. Da kom det en røst ifra Himmelen: Baade har jeg herliggjort det og skal atter herliggjøre det v. 28. Dette er tredie tale av Faderen fra Himmelen til Jesus. Den Iste findes i Math. 3, 17 og den 2den i Math. 17, 5 og nu her den 3die. Sandelig Gud er ikke langt fra dem som paakalder ham. Var disse Grækere, disse portens proselyter, endnu tilstede og fik se den herlighed som Faderen omgjorde sønnen med, da fik de se Jesus. Kjære Guds Ord forsyndere: La folket faa se Jesus. La Guds herligshed omstraale ham. Da vil han visselig drage dem til sig. La være om de ikke med det samme forstaar hvad de hører og ser. Jesus skal nok lære dem. Ved den Hellig Aands oplysning skal de nok vokse i troen og Kristelig forstaaelse: V.—29. Det var jo for tilhørernes shyld at Faderen talte, si er Jesus V. 30. og det var jo i alle tilfælde. Salige er de som hører Guds ord og bevare det.

"Nu holdes dom over denne Verden; nu skal denne Verdens fyrste kastes ut." For eders shyld, "vil Gud forherlige sit navn." For eders shyld "dør Jesus Korsets død." For eders shyld "holder han dom over denne syndige Verden." For eders skyld, "kastes denne Verdens fyrste ut, han som ved at bringe synden ind i verden, derved røvet mennesket fra Gud, fik første retten til det og blev dens fyrste. Nu skal denne røver utkastes og hans rov fratages ham. Det er Menneske sønnen, Jesus Kristus, som gjør dette. Han er det Guds Lam som bærer al Verdens Synd. Han opfylde loven i vort sted. Han frembar forsonings offeret, en gang for altid, sig selv. Gud er nu en forsonet Gud. Jesus er blit Fyrsten over al Guds skabning igjen. Det menes ikke at han vil oprette sit rike i denne Verdens fyrste, en efterfølger av dem som han har fordrevet, ligesom Jøderne Ventet av Messias, og som de vist fremdeles venter, tillike med mange sekter venter de paa i stort Jordiske rike oprettet av Jesus. Nei, han sætter sig paa sin gamle trone ved Faderens høire haand i himlen.

Hans rike er ikke av denne Verden. Det er et Himlens rike. Han selv rikets mitpunkt, hvortil han skal drage alle til sig. V. 32.

Du som læser dette, Kjænder du Jesu dragen sjæl? Vil du la dig drage av ham? Vil du ikke opgive dit liv, som er saa Kjært av Verden, miste det for Jesu shyld, ja, kaste dit, som han siger i V. 25, saa han kan faa frelse dig fra døden til it evigt liv? La ikke Jesus lide forgjæves. Han led jo, for din shyld.

"Satan skal istøvet trædes,
Ængstet hjerte atter glædes.
Synge Herren Lov og Pris!
Mange strid dog her mig venter,
Før jeg seierens palme henter
Evig i Guds Paradis."



"Han er opstanden."

"GLADELIG PAASKE TIL ALLE HYRDENS LÆSERE."

Darmody, Sask.

Her er en liten fortælling som jeg liker at sætte i Hyrden. Jeg ser de vil ha mere Norsk i Hyrden og det er jeg glad for. Jeg liker det Norske som skrives i Hyrden. Dette er en fortælling som en prest fortalt saa den er sand—:

"Arbeid flettig for Herren i den kaldsstilling, hvori du staar. Det er mange, som synes at svare ja til Herrens kald til at arbeide i Vingaarden, men som dog ikke gjør noget arbeide for Ham, fordi de mene at være i en saadan Livsstilling, at de ikke kunde tjene Gud. Jeg erindrer, at jeg engang talte med en Hustru, en moder til mange smaa barn, der klagede ynkeligen over, at hun ikke hadde nogen anledning til at tjene Herren og arbeide i hans Vingaard. Siden fik jeg høre om hende, at hun var lunefuld og vranten i sit hus og høist forsømmelig naar det gjalt Børnenes aandelige pleie, — og dog var denne kvinde kommen til alvorlig vækkelse — ja jeg faar ogsaa haape, at hun, trods al sin skrøpelighet, hang fast ved den Herre Jesus. Da jeg engang besøkte hende sa hun: "ak jeg gaar ofte saa ulykkelig og dømt, fordi jeg synes jeg er i den stilling, at jeg ikke kan gjøre noget for vor Herre; jeg har ikke raad til at halde tjenestepike, og derfor er jeg saa lænkebunden til Hjemmet sent og tidlig — jeg kan ikke engang delta i kvindeforeningen." "Hør, kjære Ven," sa jeg alvorlig til hende: har ikke du et stort og vigtigt arbeidsfelt, som har saa mange smaa børn at føre til Jesus; og saa har du en mand, som ikke kjender Herren-hvilken stor opgave at kunde vinde ham ved at vise et undergivet, kjerligt og elsværdigt væsen, saa han kunde forstaa at kristendommen har gjordt det lyst i hans hus! Stakkels kvinde, jeg saa at mine ord traf hendes samvittighet og det ganske alvorlig, hvorfor jeg nu søkte at opmuntre og tilskynde hende ved Kristi kjerlighets bevægende kraft.

Et halvt aar senere traf jeg samme kvinde, og da takkede hun mig under dyp rørelse og sa; o, hvor jeg oversaa mit egentlige livskald like til den Stund, De talte med mig — jeg blev grundig dømt for min forsømmelighet; men saa fik jeg trøst og lys av Guds Ord! Nu kan jeg, med glæde fortælle, at jeg i al skrøpelighet dog arbeider i min lille Vingaard herjemme og har stort haap om frugt. Tænk, min snille mand, som jeg saa ofte hadde forbitret ved min lunefuldhet, og uforstand, han er nu vunden for Herren. —

Mrs. Maarits Olsen.

(Tak skal de ha Mrs. Olsen. Kom igjen. —Red.)

Neipath, Sask.

Hr. Redaktør! I Norge en av fjeldalen Elven gikk mit igjenem skolekredsen. Paa den østre side var skolen, meste av tiden var det gode religøse lærere og paa samme side var det nogle faa sande troende av mænd og kvinder. Missionsforening med Basar til hver vaar, og skolen blev brukt til Opbyggelsesmøter av læreren og naar det kom tilreisende; og alt gik i det stille, alle saa ut til at være glade og vel tilfreds med liten og ingen legems ulykke.

Men paa vestsiden som var den halve av Kredsen var det anderledes motsat. Ingen var med i Missionsarbeide, eller Basaren. Barnene sendte de saa vit for Landet strenge lov. Men et ustanseligt, grundigt hatt til de troende med banding og Ed og fyl og dans og kort spil. At gaa til de møter i skolehuset var umuligt. Gud belønner det Gode men straffer det onde! Slik gikk det der. For 90 aar siden fikk en sin førstefødte søn født Idiot, den lever endnu. Og fem aar senere paa en anden plads en gut stum og rar i alle maater, han lever endnu. Paa den tredje plads blev en voksen pike sindsyk og blev sendt til Gaustad og døde der.

Paa en av gaardene var det to søstre, de værste i dalen, som stod til konfirmation. Men samme sommer blev dem begge syke. Anne som var den ælste blev sengeliggende, og laa i en og samme seng i 50 aar. Men moren saag til med hende saalænge hun levde, men da Mor døde blev Anne flyt og døde om 5 a 6 aar. Søsteren Marie, blev aldeles arbeids udyktig i alle henseende, men forblev hjemme saalænge Far og Mor levde. Og paa samme gaard druknet Bestefar i Elven. Han hadde vært paa den andre side og om kvelden i beruset tilstand ro over æset, men fandt ikke land. Og i samme gaard blev en kone syk i sine føtter og blev sittende lam det halve av sin levetid. Det er 40 aar siden. For 50 aar siste i høst, satte dem op at sende sine barn til skolen, fordi læreren var for religiøs. Men dem vilde have skole for sine barn, men av en som passet efter demses tradision og dem fikk en gammel en som blev avsat for sit fylleliv i skolen of maatte gi fuldt ophold og betaling selv. Det gikk et aar. I de senere aarene er det en gut og to piker blit sinsyke. Naar dette skrives er ikke en gaat med i kvindeforeningen og Missionsarbeide. Alene Gud vet hvad tid det vil skje.

En familie fikk en søn født haremynt. Ungdommen hadde skydelag alt paa søndagene, og en gut fikk sig meget skamfert under skytningen. De østres ungdom var ikke med. Gud har rikeligen velsignet dem paa østsiden, aldeles uigjenkjendeligt, Høiskole, Landbrugsskole m. m.

—E. E. Gorden.

Vel Planet Overraskelse!

Kvinde og Ungdomsforeningen i Den Norsk-Lutherske Kirke i Winnipeg hadde den 26de februar om aften, planet et virkeligt overraskelsesparti paa menighetens forhenværende pastor, Hr. H. L. Urness og frue. Pastoren betjente menigheten i omtrint seks aar, og avsluttet den 30te August ifjor, idet menigheten gik ind med to menigheter ved Starbuck, Man., og dannet selvstændigt kald med pastor O. O.

HYRDEN

Organ of The Norwegian Lutheran Church of Canada.

Rev. H. L. Urness, Editor,
Cabri, Sask.

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Religionslarere. Læserne vil gjøre vel i at overveie og prøve om det var muligt at faa istand nogle uker med religionsskole for barna til sommeren. Det er fare for at, som før har vart sagt, sløvhet i hjemmet, nabolag og menighet vil gudløsheten ta om sig med fart og dermed moralen tilintetgjøres i det hele folk. Lærere kan skaffes. Bare ta fat og oparbeid interesse for saken.

Gudsfrygt er gavnligt. Et par fortællinger findes i dette nummer som klarlig beviser dette. Vil opmuntre andre at følle disse gode exempler og sende nyheter til Hyrden.

Tyve Abonnenter. Jeg synes at køre mange sa til sig selv naar de fik se om tilbudes at faa en fri bok for 20 nye abonnenter, ja det skulde jeg like at faa. Nu vel har du gaat til arbeide? Vis ikke saa ta fat straks for tiden utløper den 28de Mars. — U.

Haugen som dens prest. Pastoren har i den siste tre-aars tid undergaat flere farefulde operationer, hvilke har tat haardt paa ham, og op til nu havt en vel fortjent hviletid. Nu har han mottat kald i Cabri, Saskatchewan, til hvilket pastoren skulde ha reist til den 26de forat begynde arbeidet den 1ste Mars; men saa fik han et rygonde som gjorde, at han maatte "ligge over" til mandag 1ste Mars. — Imidlertid gav dette hans uheld disse to foreninger — og prestefolkenes venner — en saa meget bedre tid til at orientere sig, og Ungdomsforeningen fik istand at meget godt og passende program av utmerket tale, sang, musik og oplæsning for anledningen. —

Efter programmet blev ordet overladt til kirkens nuværende pastor Hr. O. Haugen, der paa sin eiendommelige maatte begyndte sin tale med at si, at han iaften følte sig omtrent som en "femtenaaring", fordi han saa megen ungdom tilstede (Kirken var nemlig vel fyldt, og mest ungdom), og pastoren holdt en meget gripende tale om og til ungdommen, indtil han pludseligen et øiebliks varsel-henvendte sig driekt til pastor Urness og bad ham motta denne lille gave (i en konvolut med et vakkert kort paaskrevet 90 navn som ydere av gaven) fra deres venner her, samtidig med ønsket om fremtidig helse og lykke til ham selv og familie. — Synlig rørt mottog pastoren gaven med hjerteligste tak og holdt en meget vakker og betegnende svartale i hvilken han nævnte, at "dersom vi hadde visst om dette, hadde vi ikke kommet, især da dette er første gang paa flere dage jeg har været istand til at gaa rundt," og han benyttet i denne forbindelse det gamle ordsprok — "og aldrig saa galt, dog godt for noget." —

Pastoren sluttet sin tale med et hjerteligt tak til hver især paa familiens og egne vægne. — Derpaa blev et lidet digt, skrevet for anledningen, oplæst av Kirkens pastor. — Nu blev kaffe og altslags velsmakende smørrebrød sat frem, og enhver gottet sig over at ha tilbragt en usædvanlig hyggelig kveldstund sammen, og med et hjertelig haandtryk til avsked med Hr. Urness og frue, skuldtes man ved tolvtiden.

—Deltager.

Tilegnet Pastor og Fru H. L. Urness paa overraskelsespartiet Fredagen den 26de Februar 1937.

Mel.: "Mellem Bakker og Berg."
(i Moll)

Ja det blev *os* en glæde at høre,
At Hr. Pastoren kald nu har faat,
Og vi ønsker, at *Lykken* vil føre
Til ham *fremtidig hilse — alt godt.*
(og alt godt)

Og om fortidens *vekslende* minder,
Vi av hjertet ham giver den trøst:—
At ved *ærlighet* seier man vinder!
Da og fortidens "gaader" blir løst.
(bliver)

Nu hav tak for et *hæderligt* virke,
I den stilling du havt blandt vort folk.
Og som Ordets forkynder i Kirke,
Var du *altid* paa post som dets tolk.
(dettes)

Nu ved avskedens stund, som et *minde*,
Disse ord vil vi synge jir til:—
At som *venner* I altid os finde,
Og at længe vi mindes jir vil!
(eder) (E.J.)

Mærk:—Om disse vers blir sunget, syng ordene i "parenthes", for disse passer bedre til melodien. —E. J.

Kjære Medarbeidere,

Naade of fred i Jesu Navn.

Nu er vi allerede langt ute i det nye aar. Dette er ogsaa et Naadens Aar fra Herren. Maa Hans naade faa virke det i vore liv som behager Ham.

Du troende bror og søster, skal vi lære at rekne mere med Hans kraft i dette aar? Ti des mere rum vi gir den Hellig Aand des rikere troes-liv kan vi leve. Kraften fra den Almægtige Gud ligger rede for os bare vi vil ta imot. Kraft at seire over synd, Kraft at leve Kristus. Kraft at vinde sjæle for Ham. Den Hellig Aand vil overbevise os om synd; men Han vil ogsaa vise os at "Jesu Kristi Guds Søns blod renser os fra al synd."

Og du min ven som endnu lever i din ufrelste tilstand, enten det er i grove synder, eller finnere synder, eller i en selvgjort kristendom, vil du ikke gi dig selv til den Herre Jesus med legem og sjæl. Saa skal ogsaa du faa erfare at det er et Naadens aar fra Herren, idet du faar erfare Guds naade i Kristus Jesus. Da vil du si som Paulus: Det er et troværdigt ord og fuldt værdt at modtages, at Kristus Jesus kom til verden for at frelse syndere, blandt hvilke jeg er den største. (1 Tim. 1, 15.)

Saa nogle ord angaaende vort fælles arbeide i Indsamlingen av Budgettet. Tak til alle som gjorde det de kunde i 1936. Maa Herren faa velsigne det til Hans ære og pris.

Vi er nu i det nye aar, hvad budgettet angaar; og det er om at gjøre at vi begynder tidlig. "The early bird catches the worm." De som begyndte tidlig ifjor, fandt at det var lettere ved enden av aaret. Det er som en sa: "Det lønner sig at melke oftere, ellers vil koen gaa tør." Vil de alle begynde med en gang med indsamlingen av Missions pengene. Vil gjerne tilskynde alle prester og menigheter at ta fat nu i Faste tiden. *Gud stoler paa os.*

Broderligst, *G. J. Ostrem.*

HVAD VORT SAMFUND GJORDE I 1936.

District	Amount Raised	Apportionment	Status	Per Cent Raised
Eastern	$185,914.61	$226,625.00	$40,710.39	82.0
Northern Minnesota	89,666.20	91,875.00	2,208.80	97.5
Southern Minnesota	199,040.64	233,068.00	34,027.36	85.4
Iowa	98,313.14	115,063.00	16,749.86	85.4
South Dakota	64,861.55	87,369.00	22,507.45	74.2
North Dakota	64,220.77	84,875.00	20,654.23	75.6
Rocky Mountain	11,620.76	10,500.00	1,120.76 cr.	110.6
Pacific	19,436.22	22,750.00	3,313.78	85.4
Canada	5,758.99	7,875.00	2,116.01	72.8
No. District	1,478.36	....	....	...
Lutheran Students	1,454.56	....	....	...
BY FUNDS				
Education	$189,804.57	$262,000.00	$72,195.43	72.4
Home Mission	191,089.71	225,000.00	33,910.29	84.9
Foreign Mission	213,333.69	250,000.00	36,666.31	85.3
Charities	108,487.48	143,000.00	34,512.52	75.8
General Fund	39,050.35	....	....	...
	$741,765.80	$880,000.00	$138,234.20	84.2
Pension Fund	34,056.09	80,000.00	45,943.91	42.5

Ovenstaaende er den endelige oversigt over indsamlingen for 1936. Beløpet $741,765.80 som kom ind var $133,234.20 mindre end det beløp som blev bevilget av samfundets fællesmøte i 1934, altsaa for 1935—1936, men det er $30,711.86 mere en det som blev indsamlet i 1935.

Menighetene ydet $34,056.09 til pensionsfondet, naadde altsaa ikke op til de $80,000 som blev bevilget til dette øiemed. Det er dog $5,109.77 mere end det som kom ind i 1935.

Vi er dog taknemmelige til Gud for hans velsignelse over vort arbeide. Likesaa er vi taknemmelige til alle som i det forløpne aar viste troskap i sin av Gud betrodde husholdning og som hjalp til at fremme utvidelsen av hans rike.

Mange har i det senere i sine breve beklaget sig over veir og ufremkommelige veier har gjort det umulig at fuldføre indsamlingen inden den 31te januar. Dette minder os igjen om vigtigheten og nødvendigheten av at begynde indsamlingen tidligere i aaret. Vi er nu midt inde i første kvartal av indsamlingen for 1937. Samfundet har gjentagende anbefalt "en-cent-maaltidet" i løpet av fastetiden, altsaa i første kvartal, som en special gave i tillæg til de regulære bidrag til vore skoler, missioner, barmhjertighetsarbeide og pensionen. Det er vort inderlige haab og bøn at denne eller nogen anden god plan kan gjennemføres effektivt. Kan dette bli gjort, da vil en god del av det som trænges for 1937 bli indsamlet ved avslutningen av første kvartal.

—A. J. Bergsaker.

"VÆKKELSE"

Av J. H. Myrwang.

Ganske regelmæssig forekommer artikler i vort kirkeblade som handler om vækkelse. Man uttaler ønsker om at vækkelser maa komme. Forskjellige forklaringer av ordet gives. Noksaa ofte fremgaar det at hvad forfatterne har i tanke er at vækkelser er nødvendige inden kirken. Med kirken menes da baade menigheten, og menighetene i det fællesskap vi kalder samfundet, eller synoden. Uten tvil er der mange, baade læg og lærd, som i disse tider tænker dypt og alvorlig paa disse saker. Alle de forhold som nødvendigvis har at gjøre med begrepet vækkelse, er av grundlæggende betydning, for den enkelte, menigheten, og samfundet. Det er med disse ting i tanke følgende fremstilling gjøres her. Den vil gjøres likefrem, men i broderkjærlighetens aand, og med det oprigtige haab at ærlig og byggende ordskifte kommer igang.

I.

Det er ikke et kritisk teologisk studium som her tilsigtes. Det er praktisk kristelige virkeligheter som skal fremstilles paa likefrem maate. Paa den basis spør vi: Hvad mener vi med ordet vækkelse? Min mening er at vi bruker ordet under forskjellig betydning. Til sine tider bruker vi det for at angi ugudeliges omvendelse, i større eller mindre antal; til andre tider bruker vi det for at betegne en merkbar aandelig fornyelse blandt døpte, og mer eller mindre virksomme medlemmer i menighetene. Med andre ord, vi bruker ordet vækkelse baade for at beskrive det som fandt sted paa en slik vældig maate hin første pinsedag, som angit i Ap. gjer., og for at beskrive det som Kristus krævet maatte ske inden visse menigheter, som nævnes i Joh. aab., kap. 2 og 3. Det vil igjen si: Vi bruker ordet, baade for at angi ugudeliges omvendelse og for at betegne den naadefulde gjerning av Guds Helligaand, at han gjenopvækker og fornyer slike kristne som holder paa at falde i aandelig søvn. Det er klart antydet av Kristus i hans sidste befaling at der altid kommer til at være uomvendte mennesker paa jord. Og at hans vilje er at hans discipler skal søke at vinde disse for hans rike. Dette skal ske paa den maate og ved de midler som er anvist og git av ham. Hans løfte om at være med sine alle dage indtil verdens ende, er uopløselig knyttet til den angivne befaling. Men andre ord: Der kommer altid at være plads og nødvendighet for vækkelse av dem som endda er utenfor faarestien, Jesu Kristi rike paa jord, de uomvendte altsaa. Men, nu er spørsmaalet, er der trang til vækkelse inden kirken? Der var sterk trang til vækkelse inden de menigheter som nævnes i Aabenbaringen, kap. 2 og 3.

Det vil være meget oplysende og velsignet at hengi sig til et indgaaende, andægtig studium av det den Helligaand har latt os vite angaaende forholdene inden de menigheter som nævnes der. De forhold beskriver paa profetisk maate alle de aandelige tilstande som i fortid, nutid og fremtid har kommet, og kan komme til at øve indflydelse paa Guds menighet paa jord. Der var skrikende trang til vækkelse inden kirken før og paa Luthers tid. Den vækkelse kom, tiltrods for den mest fanatiske og frygtelige motstand, ikke mindst fra deres side som indehadde de fornemste lederstillinger inden kirken.

(Fortsættes i næste nr.)

Distriktmøtet.

Den Norsk Lutherske Kirke i Canada holder sit aarsmøte i Saskatoon fra onsdag aften kl. 7:30 den 7de juli til og med søndag den 11te. Mere fuldstændige oplysninger vil komme senere.

J. R. Lavik, formand.
K. O. Kandalfi sekretær.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

THE GOOD SHEPHERD

I AM THE GOOD SHEPHERD. John 10, 11.
ORGAN OF THE NORWEGIAN LUTHERAN CHURCH OF CANADA.

He that believth on him is not judged: he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God.

Winnipeg, Manitoba, March 1937

THIRD SUNDAY IN LENT.

By *Rev. Iver Saugen.*

Gen. 22, 1-14.

This text deals with Abraham's faith and obedience, but as we now make use of it in Lenten season, let us instead of making applications make appropriations. And as such the chief figure is not Abraham, but Isaac, the image of Christ. Through this story we should see the real love of God, who "spared not his own Son, but delivered him up for us all."

Abraham was in his hundreth and Sarah was in her ninetieth year when Isaac was born to them. Manifestly, it had been the Divine purpose to protract as long as possible the period before that event; partly to exercise and mature Abraham's faith, and partly that it should be clear that the gift of a son was an act of God.

As we view the life of Abraham, we see that he was led step by step to the supreme test in his life—the act of leaving home, the choosing of land, the deliverance of Lot, the "casting out" of Ismael were all preparation for the more and severe test of Abraham's faith and obedience. For this last; the steepest ascent in Abraham's life of faith, all God's previous leading and dealing had been gradually preparing and qualifying him. As such this event stands out in Scripture alone and unapproached, like some grand mountain peak. There is only one experience recorded in Scripture that rises to the high and lofty conception of faith and obedience, and that was by the One that is called "the Seed of Abraham" He did far more than Abraham; he was made that blessed reality to us which in the sacrifice of the Patriarch was only a symbol.

Abraham was told by God in a plain language, "Take now thy son, thine only son, whom thou lovest." There could be no misunderstanding what God meant, and there was no promise of deliverance added to cheer him on his way.

"But Abraham," as St. Paul says, "staggered not at the promise of God through unbelief, but was strong in faith giving glory to God and being fully persuaded that what he had promise he was able also to perform." And so we read in the eleventh chapter of Hebrews: "By faith Abraham, when he was tried, offered up Isaac; and he that had received the promise offered up his only begotten son, of whom it was said that in Isaac shall thy seed be called: accounting that God was able to raise him from the dead, from whence also he received him in a figure."

Had it been only to try Abrahams' faith, God could have told Abraham to do this act at home. But as the command came to Abraham, it included a definite place designated by God. He was to go into the land of Moriah. Why? Abraham's sacrificial act was to point to a remote future event. The place chosen by God for Isaac sacrifice was the future site of Jerusalem, where God himself would actually deliver his son into death for us all.

From the eleventh chapter of the Hebrews, we see that Abraham had so truly sacrificed Isaac in his mind and heart that when God stopped the act he "in a figure" received him back from the dead. Across the valley on another hill-top God's only son was so completely given up that the son cried: "My God, my God why hast thou forsaken me."

We like to make applications; we like to say this is a lesson of faith and it is for us to draw application from it. To me this is too much. I fail to find application. I rather seek to appropriate some of this goodness and love taught in this lesson. And surely as we go through the Lenten again we should seek to appropriate God's love manifested in His Son Jesus Christ.

1937.

The new fiscal year is here. May we all begin it in the name of Jesus and continue in His name until its close. May we realize more clearly than ever that we are in need of God's help and the guidance of His Holy Spirit. "My help cometh from the Lord." Ps. 121: 2. The Lord demands faithfulness of His people. "Moreover it is required in Stewards that a man be found faithful." 1 Cor. 4: 2.

Christian Education needs $275,000.00 to carry on the work among approximately 3,000 students at our schools.

Home Missions needs $225,000.00 to care for the work of the 195 Home Missionaries in the city, country and far flung frontiers. These missionaries serve about 38,000 souls in 544 congregations.

Foreign Missions with 94 missionaries ministering to about 28,000 souls in China, Madagascar, and South Africa and where there are 7—8 million still groping in darkness and sin, needs $265,000.00.

Charities needs $150,000.00 to carry on the work in the Homes for the Aged, Children's Homes, City Missionary work, Home Finding, etc.

Pensions needs $80,000.00. We have 356 sick or retired pastors, pastors' widows, who after faithful service in the Kingdom look to Pensions for support.

Let us all unite in this great Program.

The First Quarter closes April 30th. What will be the result of the First Quarterly Ingathering? If every member of our Church would take part in the Penny-a-Meal Plan during the Lenten period it would bring $703,350.00 to Christian Education, Home and Foreign Missions, Charities and Pensions. This plan should not interfere with the regular giving of the congregation. It is a SPECIAL GIFT to God and His Church for His Greatest Gift.

Have you decided to join with the hundreds and even thousands of congregations in using the Penny-o-Meal Plan? If not, remember that it is not too late yet. The containers should be placed in the homes Ash Wednesday, February 10th, and collected at Easter. If weather and roads interfere the containers should be placed in the home as soon after that date as possible. Where the Easter offering is not given to the Missions of the Church but is used for other purposes the containers should be collected before the close of the First Quarter, April 30th.

Therefore, let us bear in mind that all the containers should be placed in the homes early enough to be collected not later than the close of the First Quarter, April 30th. —*A. J. Bergsaker,*
Stewardship Sec'y, N.L.C.A.

Elementary Christian Education.
Rev. B. Ostrem, Editor.
Wetaskiwin, Alta.

The N. L. T. A.

Perhaps you thought the above letters should have been N.L.C.A. But not so. Some of you likely asked what the "T" stands for. "The Norwegian Lutheran Teacher's Association" is no new thing. It has been active in the States many years. In a recent article in The Lutheran Herald Dr. J. C. K. Preus tells of how this Association and our Church work together harmoniously. He recommends the work.

It is an Association composed of Parochial School teachers, pastors, and interested friends of the Norwegian Lutheran Church. According to the constitution "Any confirmed member of good standing in the Norwegian Lutheran Church of America." An Association which endeavors to promote the great work of Parochial School. This important phase of our Christian work has been sorrowfully neglected in scores of places the latter years — not the least in Canada. Has the practise in Norway influenced our Norsemen in this country? I just ask. It seems many talk about how it was there, and fail to take the initiative here under the new system. In some communities interest fails; other places financial difficulties rule.

The Norwegian Lutheran Teacher's Association stands ready to assist in such cases. It will send a teacher upon request, paying all travelling expenses. The teaching is gratis. Be it understood that this should not be done where the teacher could be paid by the immediate congregation, or community.

I can not go into detailed history of years past. Let it suffice to state that 20 —30 teachers have gone out into various fields each year. A few teachers have worked in Alberta and Sask. These were able, on their return, to relate blessed experiences among the children. Thousands of children have been contacted during this last quarter of a century.

Another important phase of the Association's work is the 2—3 day's meeting conducted in interest of child trainning. We need Christian children who will become Christian young people, and promoters of Christian homes.

The Board has decided that 2—3 members travel through Canada next summer to conduct such meetings. Should any pastor and congregation be interested to have a visit by these friends, write either Gerhard Ostrem, Augsburg College, Minneapolis, Minn., (Association's Secretary in Canad) or Lawrence Olson, Cottonwood, Minn., (Pres. of Ass'n.). Through offerings lifted at such meetings, and personal gifts from friends, this work is made possible.

"Greetings" is the official Paper. Should anyone desire to learn more about this work we would be glad to have you subscribe to Greetings. Costs fifty cents per year; or $1.00 entitles you to the paper and membership in the Association.

What Standard Should Prevail During Courtship And Engagement.

(Continued)

It is admitting that you are delighted to be anybody's darling. It is not clever, nor beautiful, it is just sloppy and childish and cheap. Even worldly people look upon this reckless so prevalent love-making as sickening.

If your future shall be for better, not for worse, then do not tear these, the noblest and sweetest of human sentiments from the pedestal where God has placed them down to the level of cheap and silly trifling. You may not be quite so popular, but you will be right.

Needless to say, so evident must it be, that the period of courtship which precedes engagement should be a time of careful choosing. Engagements in the sight of God is sacred and binding; it is a pledge, a promise, and the attitude in entering it should be one of permanence. Regarding engagement Dr. Bruce says: "Petty quarrels or disagreements do not constitute valid causes for the breaking of a promise to marry, but a growing consciousness of incompatibility, rendering a happy married life impossible, discovery of fraud or deceit on the part of one of the parties, faithlessness and the like constitute valid grounds for breaking off bethrothal relations. It is better to break off a relation that gives promise of an unhappy married life with all the details of the situation foreboding marital misery and both temporal and eternal shipwreck."

Long engagements are not usually advisable, but at present for obvious reasons they are unavoidable. It is quite generally agreed that marriage between a Christian and a non-Christian seldom works well, wherefore it is desirable that young people choose amongst those of their own faith. As man and wife they should have everything in common, which would include spiritual interests and one church home. In making this choice, which will mean so much either for future misery or happiness, it would be well to seek the advice of parents, or friends, and, as in every choice ask God for His guidance.

It has been said that the power which has brought two young people together and led them to announce their marriage promise is one of the strongest and holiest impulses which the all-wise Creator has planted in the human heart. Engagement is a thrilling prelude, vibrant with anticipations of the future; it separates the fluttering and suspense of courtship from the serious responsibilities of married life and is one of the happiest periods in life.

When through His guidance two Christian hearts find each other the Church says to them: "Enjoy your love, enjoy the endearments with which your mutual affection may be expressed. Enjoy everything which your devotion, purified as it is through Christian faith brings you. But always remember that you are Christ's and that your bodies must be kept as temples of the living God.

In the days of engagement, then, as in the days of courtship, those things should be avoided which tend to cheapen and debase these sacred emotions, and the conduct such that when they meet at the altar, each can face the other unblushingly and without flinching.

Of all the paintings of human art,
Of all the colors that glow and gleam,
Of all the yearnings of minds and heart —
The sweetest is just a woman's dream.
Into its fabric she weaves her soul,
Light of her eyes and touch of her hand,
And the silver mists which softly roll
Down through her life's own fairy-land.

All that is delicate, all that is pure,
All that is bright in a woman's eyes;
All that is sweet with the future's lure —
All that is jouous within it lies.

*

Search through Heaven and Earth and Hell
For the bitterest, cruelest scrap of art;
And the saddest tale the fiends may tell
Is the shattered dream of a woman's heart.

Announcement.

RADIO.

Edmonton, Alta. — CFRN. By pastors of Camrose and Provost Circuits, every Sunday, 4:30 to 5:00 p.m. except the last Sunday in each month, when it is 5:30 to 6:00 p.m.

VALUABLE BOOK
Given Away.

The undresigned offers as special prize a copy of: "History of The Norwegian People in America" by O. M. Norlie, to each one that sends in twenty new subscriptions on "HYRDEN" by Easter Sunday (March 28th). Here is your chance to get a valuable book free. Get busy! Start now! — H. L. Urness.

Swift Current Circuit Luther League Bible Camp will be held at the Tjomsland Coulee north of Scotsguard, July 1—6. Evangelist E. L. Scotvold and Miss Margaret Wall will be the guest speakers.

—*G. J. Ostrem,*
Sec'y Bible Camp Com.

Song to be sung at the Moose Jaw Circuit Luther League Convention at Midale, Sask., next July. Choirs of the Circuit please take notice: Songs may be ordered from Miss Ethel Herrem, 176 Hochelaga St. W., Moose Jaw, Sask. Songs are as follows: No. 165, The Heavens Resounding (Beethoven). No. 133, Lamb of God (F. M. Christiansen). No. 172, Come, Soothing Death (Bach). No. 166, in Heavenly Love Abiding (Mendelsohn). No. 163, Sabbath Morn (Kjerulf). No. 143, This Night (Christiansen). The above 10 cents each. No. 7, O Praise the Lord of Heaven (Arensky). No. 145, Temple Eternal (Christiansen) 15 cents each.

"Grand Joint Meet of Luther Leaguers and Sanger-Fest". — A joint meeting of large proportions is planned next summer during the week of June 23—27. All Luther Leaguers and *Singers* of the Five Synods of the American Lutheran Conference will hold Joint Conventions in the Twin Cities. Every available auditorium of any size has already been chartered for this occasion in St. Paul and Minneapolis. All choirs of these five synods, the Norwegian Lutheran, Swedish Augustana, the Free Church, the Danish, and certain German Lutheran groups will participate in the Grand Chorus under the direction of Dr. B. M. Christiansen. The Choral program will take place in the University Field House, Sunday afternoon, June 27th. This will permit singers from the Northwest to take part and still make their way home Sunday evening. District Directors, circuit directors and local choir leaders are giving this joint project enthusiastic support. Arrangements are made to place a Grand Chorus of 5,000.

—*P. M. Glasoe,*
Pres. Choral Union,
St. Olaf College.
—*Rev. M. Casper Johnshoy,*
Vice-President,
Starbuck, Mann.
—*J. H. Stenberg, Jr.,*
Executive Secretary,
Minneapolis, Minn.

WOMEN'S MISSIONARY FEDERATION

Mrs. S. D. BRUN, Editor — STRONGFIELD, SASK.

The Cross Was His Own.

They borrowed a bed to lay His head
When Christ the Lord came down;
They borrowed the ass in the mountain pass
For Him to ride to town;
But the crown that He bore
Were His own —
The Cross was His own.

He borrowed the bread when the crowd
He fed
On the grassy mountain-side,
He borrowed the dish of broken fish
With which He satisfied.
But the crown that He wore
And the Cross that He bore
Were His own —
The Cross was His own.

He borrowed the ship in which to sit
To teach the multitude;
He borrowed the nest in which to rest —
He had never a home so rude;
But the Crown that He wore
And the Cross that He bore
Were His own —
The Cross was His own.

He borrowed a room on his way to the tomb
The Passone Lamb to eat;
They borrowed a cave for Him a grave
They borrowed a winding sheet;
But the Cross that He bore
Were His own —
The Cross was His own."

Dear members of the W.M.F.:

Many are cold, hungry and homeless. You and I have enough. Thru our Lenten Offering comes a plea to bring a personal gift to prove the faith we say we have.

May we not with example and word help all with whom we come in contact, to see that Christian Living is Christian Giving.

Do your thoughts go to "these others" that are cold? — To the many who have no bread?

But there is a greater cold-never to have felt the warm heart of the Father. There is a more gnawing hunger-not to know the "Bread of Life."

There is a larger homeless-ness- not to know how to find the home of the Father. Help us to keep the cold from spreading from the body to the heart.

That the hunger of the soul be not dulled —

That the need of a spiritual home be not longer felt.

It is not enough that some-one else does it — you and I must know that we, too, are along, for God asks personal participation from all christians. May this Lenten Season be a time when we give what we can gladly. The day may come very soon when our chance for giving is over. Those that can afford to give only a small gift should feel it is just as acceptable to the Lord as a larger one from a rich person. Lazarus had nothing to give to his God except his heart, but we read that he was carried by angles to heaven.

Let us now thru Lent try to find out whether God really has our hearts or not.

"On my heart inprint Thine image,
Blessed Jesus, King of grace,
That lifes pleasures, cares and riches
Have no power Thee to efface;
This the superscription be:
Jesus crucified for me
Is my life, my hope's foundation
And my glory and salvation."

Serving God.

"It is a dangerous thing for any man to begin to begrudge God anything in return for blessings received from Him when He is so generous in bestowing them. God gave the best He had to bring salvation to all men. He prepared happiness on earth, and peace and fellowship for all men, and finally eternal life and glory in heaven for all. The only thing He now asks of us is that we serve Him, that we are willing to share with others His blessings, that we show some of that spirit that manifested itself in Christ when here on earth and give of ourselves and our means to His service. Is this an unreasonable demand? Is He asking of us too much? And shall we turn away from Him as the rich young man did, who is mentioned in the Gospel?

Follow Me.

"Where He leads me I will follow"! enthusiastically the strain rises —; "Where He leads me I will follow" — Most often tho'tlessly sung. "Where He leads me" — do we stop to consider that *His road is consecration Road*, and it may lead to Africa, China, or Madagascar. It may lead us thru fires of misunderstanding and floods of ridicule for His name's sake. It may be a road of severe material adversity, where we learn to lean on him and Him only.

"I'll go with Him thru the garden" — confidently the strain swells on the air. The garden — the place of suffering and humeliation — perhaps crucifixion of self and what may seem as surrendering our very happiness.

"The garden" — with Him. How many of us that sing have *been* there with Him and are willing to go there again? The garden-that is where the real test comes. That is where we learn the greatest lesson and know we must make the final choice of a whole-hearted surrendered life with Christ or go back to a half-and half existence.

Every life has its Calvary in some way or other and how we need *Him*. When we have reached the crest of Calvary *with Him* we find that consecration Road is not dark for it *lies beneath the illumined Cross.* It is the self-forgetting, world-embracing Christ and humanity-dedicated road of service that leads to eternal happiness. All along its borders flowers are bossoming and the grass is ever green. The christian who once experiences the joys and blessings of this road, rarely, if ever, retraces his steps.

And the sooner we can find this joy of consecration the sooner shall our eyes light up with that happiness of soul which no earthly trial can afface. Then we shall realize the value of time and its shortness and uncertainty; we shall see how "fast the clock goes round and know that *only today is ours.*

Busy souls save up the broken fragments of time! Glean up its precious dust-those gleanings of days and remnants of hours which so many are sweeping into the wastes of existence. Consecrate them to the good of humanity. By careful garnering you may build a richer store of loving service than those whose time is all their own."

A smile, a word, a touch —
These are not hard to give.
Yet one may win a soul from sin
Or smooth the way to Heaven.

"He built a house-time laid it in the dust
He wrote a book-its title now forgot —
He ruled a city but his name is not
On any tablet graven, or where rust
Can gather from disuse-no marble bust.
He took a child from out a wretched cot,
Who on the State dishonor might have
brought,
And reared him to the christian's hope and
trust.
The boy, io manhood grown, became a light
So many souls-preached for human need
The wondrous love of the Omnipotent.
The work has multiplied like stars at night
When darkness deepens. Every noble deed
Lasts longer thou a granite monument."

PALM SUNDAY.

Rev. *John Peterson* (Selected)

Matt. 21:1—9

The Sunday of Palms.

What were the palm branches used for on this day? To honor Jesus Christ. To make the road where he came riding beautiful, the people laid branches in it. And in order that they might show how glad they were to receive him, they did this. And surely we ought to give the best we can to honor our Savior. Nothing is too good or too nice for him. For his church and his service and on his festival days we ought to do all we can to show our love and devotion for him. It will please him; for when Mary used a very costly sweet-smelling ointment in anointing the Savior's feet, he said it should never be forgotten. Let us do like Mary and give our best and sweetest to honor him.

And shouldn't we honor such a Savior? For what did he now come for? This day was Sunday, and it was the beginning of Holy Week. And we know what Jesus gave for us these last days. He gave his back to the smiters, he gave his body to shame and pain, he gave himself to us, he died for us. Isn't that giving the best he had? And is the best we have too good for him? And the people shouted when Jesus came: "Blessed is he that cometh in the name of the Lord." Jesus came "in the name of the Lord," he was sent by the Lord God, our heavenly father. And surely that is another reason why we should be glad on Palm Sunday. Think of the great God sending the best he had, his own Son, to us here on earth.

And it was a very great multitude that met our Savior. He came to save the world from wickedness and death. He wants the big crowds to come to him. He would like to see every man, woman and child come to meet him and serve him . He wants the black man in Africa, the yellow Chines, the brown men of the many islands in the Pacific; he wants the good and the bad, the young and the old; he wants all to come unto him; for he has said: "Come unto me, all the ends of the earth."

So this Sunday of Palms should be for us a day of rejoicing as we hear that Jesus wants to do us all so much good.

And if we can help anybody that does not know these things, whether it be our next-door neighbor or the heathen far away, surely we ought to try. And so we do as the people in our text, make a way for Jesus. Amen.

YOUNG PEOPLE'S LUTHER LEAGUE

Rev. A. M. VINGE, Editor — FAIRY GLEN, SASK.

Comments.

"He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God", John 3: 18.

Nothing could be plainer in scripture than the fact that one is judged on one's attitude to Christ in this life. Jesus' words were incisive. There is no midlle ground with Him. At the cross-roads of life stands Calvary. Here mankind separates—just as it did on Calvary when Christ hung between two robbers—one a penitent—the other a railer. Oh that all our leaguers could be listed under the first sentence in the above verse—"Hhe that believeth is not condemned." Then the pleasures of the world would lose their glamour and life would in reality find a meaning. The readers of these words—all of them will be found either in the first or second group in the above scripture. Where do you belong?

*

"Turn your eyes upon Jesus,
Look full in His wonderful face,
And the things of the earth will
grow strangely dim,
In the light of His glory and grace."
(By Helen Howarth Lemmel.)

The Bible Camp, an Incentive to Christian Living.

The writer of the letter to the Hebrews says that we are "partakers of a heavenly calling", we are "partakers of Christ." The Christian life is not merely an acceptance of the right doctrines, an intellectual assent to Scriptural truth; nor is it only an emotional experience; it is a life that is to be lived. The letter to the Hebrews develops this theme of the Better Life, and shows us that Jesus is not only the Better Leader and High Priest who has done all that is necessary to open for us a way back to God, but He is also the One who gives us strength to live this Better Life. He shows us how we may become "partakers of Christ" and gives us grace to live such a life. Young Christians are especially interested in knowing how to live such a life; they would like to have the Christian life demonstrated so that they might know how to appraise their own lives and regulate them accordingly.

That is why BIBLE CAMPS have meant so much to our young people, those who have been fortunate enough to have had the privilege of attending one. For at a Bible Camp our young folks experience what it means to live a normal, healthy, Christian life. They learn what it means to engage in good, clean, Christian fun. They learn that a Christian is really the happiest person in the world and that they have the best times together. They experience what it means to put Christ first in all that the Christian does daily; in the class room, at meals, on the playground, in the associations with one another, in every incident throughout the day. New vistas are opened through the daily Bible studies under the guidance of competent instructors; Bible Study becomes interesting and they get a glimpse of the treasures to be found in their Bibles. Questions are answered, doubts which have been troubling them are dissolved, problems are mastered, and the Christian way of life takes on new meaning.

Such are the experiences that have come to a great number of our young people at one or another of our Bible Camps. The Bible Camp affords an opportunity for Bible Study under most favorable circumstances. It also succeeds in affording the inspiration that is so needed by our young Christians, the incentive to living the "Better Life." Young People, let us make plans NOW to attend the closest Bible Camp next summer. If you have ever attended one, we know you will need no urging. If you have not yet had that privilege, be sure that there is a wonderfully rich experience and spiritual treat in store for those of you who decide to attend Bible Camp this summer.

Now is the time to begin to make your plans and begin to save your money so that you will be able to go. The cost at most of our camps is very reasonable; from two to five dollars will cover all expenses for the week. Save the nickels and dimes you usually spend for candy and gum. You will never regret it. Look around for odds and ends of work that you can do and keep adding little by little to your Bible Camp Fund. If any of you are fortunate enough to receive gifts of money on your birthday, add that too to your fund. And should any of you be able to save more than you need for yourself, how about making it possible for some one else to go too? Let's start talking Bible Camp, thinking Bible Camp, planning Bible Camp and be sure that we get there this summer. Let's make this our slogan: *"See you at Bible Camp!"*

Pastor J. T. Dahle,
Watrous, Sask.

Twister Interpretation.

It is interesting, but tragic, to note the queer and fanciful dodges employed by twisters of scripture to make a passage "fit" a devil's lie. Personal honesty and fairmindedness seems to be abandoned in the attempt.

There are among others at least two groups who seek to spread the heretical, unscriptural, and ridiculous idea of "soul sleeping" or "non-existence" in death. In the path of this teaching, scripture places many unsurmountable snags. Since these scriptural snags cannot be scaled they must be avoided by false interpretation.

I shall mention only one of these scriptures. Both the above mentioned groups encounter difficulty with Jesus' word to the dying thief: "Verily, I say unto thee, Today shalt thou be with me i paradise." (Luke 23: 43). The translators of the Bible put the comma in the only place where it can be — that is after the word "thee", as in the above reference.

In order to dodge the issue, the first group insists that since the punctuation marks are not inspired—the comma in the passage should me moved ahead one word. This makes it read as follows: "Verily I say unto thee today, shalt thou be with me in paradise." Does that seem sensible? It is indeed serious when the desperate attempt at evasion of truth leads one to even suggest such a gramatically incorrect, and nonsensical construction of the words of our Saviour!

Such an interpretation is made only when a false premise drives the interpreter to it. It is plain that it was wholly unnecessary for Jesus to tell the thief that he was speaking "today." The thief would under no twist of imagination think that the saviour was speaking yesterday or tomorrow.

But behold the ingenuity—No, the folly of the blinded!

The second group takes a little different, but equally ridiculous course in interpretation. This groups adds a question mark to the statement, making it read thus: "Verily I say unto thee today, shalt thou be with me in paradise?" This makes Jesus words a question! Imagine introducing a question with the word "Verily"! Would it not be ridiculous if one should go to his neighbor and say, "Verily I say unto thee today, shalt thou go to town tomorrow?" Behold the blighting blindness!

But who is so blind as the one who refuses to see? Who is so gullible as the ones who follow satanic man-made plans? Nonsense then parades itself as spiritual light and insight, while the path traveled leads on as it begins, into outer darkness where there is weeping and gnashing of teeth. Twisted interpretation—yes—and subtle, blinding, deceiving heresy. Are these words too severe? Put them alongside these:

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in *damnable heresies*, even denying the Lord that bought them, and bring upon themselves swift destruction." 2 Peter 2: 1.

—A. M. Vinge.